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TRUE TESTIMONIALS, ORIGINALS OF WHICH ARE AT THE OFFICE.

But as these statements are culled from perhaps a thousand or more letters, it is difficult to find them. However, affidavits to the correctness have several times been made before.

UNSOLICITED TESTIMONIALS ABOUT THE ORIENTAL UNIVERSITY.

OBJECTS OF THE ORIENTAL UNIVERSITY.

1. The original name, "Oriental Mission Seminary," started by former Missionary to India, Rev. Helmuth P. Holler, June 8th, 1903, indicated the first idea underlying this school, namely, that of adequately educating our American emissaries of gospel, state, and commerce, i. e., our missionaries, consuls, and commercial advance agents.

Much money is wasted by sending untrained people to foreign countries, and much of our prestige is necessarily lost in consequence of such neglect. The history of our representation in foreign countries shows conclusively that those who have served most faithfully and remained at their post most loyally, and rendered most conspicuous service, were the men who went forth most thoroughly equipped by previous scientific training. Not only is it unjust to the cause of the church, state, and commerce, but also to the men themselves to send them unprepared to meet the many strange problems.

To support the students for foreign missionary services, the International Mission Association was organized in 1903, but the apathy of ministers and Christian laymen has made it hard to keep this society alive. All the Foreign Mission Boards of the United States have been requested to aid in this cause, but denominational differences and the lack of special interest has hindered them from joining hands with us. However, the former secretary, Dr. Ingersoll, of the American Bible Society, was fully convinced of the importance of our school for the mission boards, and as long as he lived he was a staunch supporter. Secretary Dr. J. Smith, of the American Board, too, was very friendly towards it, but was not able to guarantee us support from the American Board. Dr. L. Barton, of the same board, agreed to our principle of specialized training of missionaries, likewise, Secretary Dr. Barbour, of the American Baptist Missionary Union. This school has been registered as a missionary training seminary in the "Blue 'Book of Missions.' Editors and others have written of it as "much needed and useful," "aiming to advance the kingdom of the Lord," "filling a long-felt necessity in missionary work," "an honored institution very friendly disposed toward the work of advanced Protestantism," "an important factor in civilizing foreign lands, preparing young men and women for the mission field." A missionary writes: "As a result of my recommendation some of our missionaries in India may take up your courses." A Baptist minister wrote: "I have from the first had faith, first in you as a man of God, as one who sought to know the will of God, and secondly in the Oriental University as an institution." Others wrote: "I have no doubt but that the Oriental University will become a powerful school in moulding the theology of the country." "I wish I were able to help you in your noble and self-sacrificing work. The school is bound to succeed. It is to fill a long-felt need."

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"God will not permit his anointed to suffer beyond that which they are able to bear." The founder of the splendid Journal of American History, Dr. F. T. Miller, wrote: "In my educational work I have been quite familiar with the courage of your convictions in founding the Oriental University, and it is much admired by me. It indeed takes strong moral heroism to institute in America a progressive movement. The Oriental University is a great undertaking. It is consecrated to a noble work. May the Oriental University send as emissaries from Western civilization men and women learned in the tongues, the philosophies and the manners of both civilizations—not solely American scholars, nor Orientalists, but cosmopolitans—the wisdom of the world's humanity. We recognize in the Oriental University a new force in American life, and as such we give it our most cordial support."

2. Another object of the Oriental Seminary has been from the beginning to provide a center for the careful study of foreign resources and culture in general, and oriental reasoning and sentiment in particular.

Those who think that the Orientals are inferior in faculty of grasping scientific, religious, and materialistic or commercial truths and opportunities, need to be told that they know very little of the Orientals indeed. Whenever Occidentals get a clue to Oriental reasoning, they speedily discover the mistake of their own prejudices. No progress of humanity as a whole can be expected as long as we disregard the inclination and just claims of others. Besides, universal truths are best gathered from various depositories varying less as to degree of strength, or even purity, than as to manner of application. Then too, the ignorance of the average American business men as to the resources of foreign countries, conditions of foreign markets, and opportunities of most profitably developing foreign trade ought to give way to a business-like intelligence, obtainable not from short trips abroad, but from careful study of all factors involved, as furnished by the Oriental University.

Bishop Wallroth writes: "All of your courses are very important." This Lutheran Bishop of Holstein is a scholar in geographical exploration, foreign vernaculars, and foreign missions. Governor Bates of Massachusetts, sent "best wishes for the success of your enterprise." Others have written of the school as "giving a definite purpose in study," "more profitable than any other courses," as they are "specializing," we are always ready to give "valuable suggestions," taking "personal interest" in students. This is a school in which "I get more and more interested," and "it will give me the greatest pleasure to further its cause." It is a pity, as the above mentioned Dr. Miller has said: "We are a people wedded to convention in scholarship as well as customs. We are still in that process of intellectual evolution where public approval is very apt to mould our characters and our greatness is measured by our physical dimensions. I do not wish it (i. e. the Oriental University) large numbers and great physical proportions according to the present popular measurement of American educational institutions. But I wish it truer greatness." A student writes: "Am very glad to hear that you are planning to extend the school. Your courses are certainly very thorough." Another writes: "Your courses have given me great satisfaction. It certainly broadens one's outlook to try and lay hold on such study and with such helpful methods as your University uses."

3. What makes the Oriental University of such great importance to the world at large is the fact that it is truly international, offering a seat of American learning to all foreigners, without regard to race, language or religion, in a truly cosmopolitan spirit.

Thousands of Orientals, Latin-Americans, and other foreigners are coming every year to the United States for the purpose of studying our resources, industries, institutions, and our intellectual growth. Nearly all of them go back to their native land; but in most cases only after they have taken like courses, and made similar comparison in England, Germany, etc. Trade

tends to follow intellectual and industrial domination far more inevitably than it follows the flag. If European rather than American universities attract those foreign students, it means that European trade with foreign countries will far more rapidly expand than ours. If we are wise, we shall do all we can to attract foreign students, and there is no better school for foreigners in America than the Oriental University.

Japanese students were among the first foreigners taking our courses, and they have found them very congenial. A native of India writes: "I and my friends, a party of five in all, three of them doctors of mental science, wish to earn a degree at your University." A Hindu writes: "We can act as your representatives in India. You need be under no misapprehension whether we would conscientiously work for you or not. The very name of our Association (Yogic Order of India, 'The Latent Light Culture') as your representatives in India would be a guarantee for the worth, esteem and merit of your University. First-rate men of acknowledged merit have the honor to be the fellows of 'The Latent Light Culture.' With the best regards of Dr. T. R. Sanjivi, Ph. D., our President, and of our General Secretary, Prof. S. V. Raghavachary, I beg to subscribe, Yours most sincerely, Shengasami." An Italian student writes. "I thank you all for the valuable suggestions and great help you have given me while studying with you. I shall try my best to get students for you, and I hope to do all I can for the noble cause of education." A Dane writes: "I have heard of the high standing and good work done by the Oriental University. I am glad to have investigated and found your University stands invariably for what is right." Dr. Larkeque writes: "Dr. M. was appointed delegate to the South American Medical Congress in Rio de Janeiro. He will bring up the matter of those countries recognizing the Oriental," again, from South America: "I know that we are able to fill the school for you (with South Americans)," again: "You will see that the Oriental will be brought to the notice of every Government hall where Spanish is spoken." Another gentleman of great influence in Latin-American countries, writes: "I think there can be little doubt in regard to the results in giving the numerous Spanish-American students the benefit of your instructions, and for my part I promise every effort to induce them. You will find a very influential man in Dr. C., and one from whom I think you will receive a great many students." The fact that on January 1st, 1910, the Spanish-American University, Inc., of Bogota, Colombia, South America, was affiliated with the Oriental University, speaks volumes for the deep interest which has been created in South America for our University. Representatives of high social, professional and political standing have been secured in the several South American States, and many long articles in favor of the Oriental University to be patronized by students from those countries have appeared from time to time in all the influential Spanish and Portuguese newspapers in South and Central America. We have also special representation in Jerusalem, Palestine, Australia, etc. One of the greatest favors the Oriental has received in this respect is the adoption of this University as the central seat for the new International Academy of Sciences, Arts, and Letters, which movement has come entirely from outside, simply because those interested in it were convinced that this University is the best school for foreigners of highest academic standing.

4. As above all nations is humanity, so the aim of the Oriental University is truly humanitarian. The brotherhood of mankind and the universal peace movement are propagated by it.

Various races and nationalities are brought together for the purpose of mutual appreciation of all that is great and good in them, and to emphasize all that is otherwise neglected because needed more for international than national prosperity. Social and academic intercourse on an international basis is greatly needed in our days and for the future.

The announcement of the American Peace Conference has mentioned the Oriental University as furthering this great movement. An influential editor writes: "I am deeply interested in your work and fully understand its difficulties. I have called it to the attention of Dr. M., of the Peace Society, who was mentioned for the Nobel Prize this year, and he will probably call on you when he comes to Washington. He is a man of noble character, who can be of much service to your work," again: "The design for Mr. Andrew Carnegie's recent Peace Conference was furnished by me. I have called his attention to your work and your needs. I will speak of it frequently as occasion allows."

5. One of the greatest objects of the Oriental University is to gradually establish the highest standard of education found anywhere.

Analysis or division is the beginning of Science, synthesis or systematizing is the second step in intellectual evolution; but the highest development is that of scientific and erudite comparison and relative valuation of all such synthetic systems resulting from analytic scrutiny. This University aims at such final, highest, and most valuable comparative valuation or appraisement for the purpose of furnishing the finishing university education demanded by the highest problems awaiting expert solutions. This is why graduates of first class universities in this and other countries so eagerly apply for our graduate courses. In our graduate as well as in our resident undergraduate departments study is made a pleasure to all seriously inclined. Mental and moral development in its richest diversity, giving mind and soul all the perfection they are susceptible to, not only transmitting past knowledge, but also introducing future elaboration and growth as grasped already by present day geniuses in the various branches of learning is the natural result of advanced education stimulated by continued researches.

6. But though pre-eminently a cosmopolitan graduate school, the Oriental University is also an American standard undergraduate university. Great stress is laid on preliminary education and thorough classical and professional training in residence. Previous to 1920, we did not secure a large number of students for the undergraduate departments, because we lacked the proper buildings and equipment, and whatever criticism has been received alluded to this fact. Now, this is to be remedied by the collection of an endowment fund. See our Special Endowment Circular!

In this connection, we wish to state that we have thoroughly examined various propositions at various places and in different countries, and we are fully convinced (a) that the United States of America is the best country, and (b) that its beautiful capital city, Washington, and its immediate vicinity with its innumerable facilities and opportunities for internationalistic research is the best place for the Oriental University, although we must complain that the Americans are very slow to comprehend our principles and to financially endow and support such a valuable institution.

The Charter of the Oriental University granted by the grand old Dominion State, Virginia, in 1908, gives as the object of the University, to provide a "non-sectarian, co-educational and orientalistic" education to qualify students "for the foreign service as missionaries or otherwise, or for any profession at home, and generally to do, carry on, and transact all such other business matters and things as may be necessary or incidental to the purpose of said corporation." The University is empowered "to carry on the instructions and institute courses to lead to any of the Bachelor, Master, and Doctor degrees in theology, philosophy, arts, sciences, pedagogy, literature, music, law, medicine, and orientalistics." This may be done "by residence and correspondence instructions to undergraduate and graduate

students who may be matriculated in any of the branches included in the curriculum of the University.

The Oriental University demands and grants academic freedom, no matter what the prevailing theories and sentiments may be. American liberty to give an opportunity to all must be adhered to. In the interest of humanity we must demand that the University have its chance and that every student have his or her chance. From anyone who can safely exercise academic freedom, it may not be withheld. The university student, in his or her quest for learning, is just as free as the professor. Students are at liberty to make their own choice and to make the best of their opportunity, though helpful advice is gladly extended to them, if desired.—The departure of newer universities, like the Oriental, conform to the laws of evolution and progress of education, and it is foolish for old fogies, yellow newspapers and petty lawyers anxious to make a case to try to stop such progress; yea, it is most dangerous to the opponents themselves in the long run because advancing civilization will take its revenge on them sooner or later. Again, too much standardizing inevitably leads to a process of discrimination. The modern university, like the Oriental, is a corporation of scholars, not unprofessional plutocrats. Its aim is to discover new truth, the whole truth, and to keep nothing but the truth, unhampered by sects, cliques and politics, and transmit it by means of the spoken and written word to the succeeding generation as far as it is able and ready to receive it. General culture and expert training is accomplished by encouraging literary and scientific investigations, the collection of books and apparatus, and the judicious bestowal of degrees. Simplicity, definiteness, and intensity should be aimed at in lower education, but in higher education, studies should be multifarious, as far as possible comparative, and broad, aiming at an all-round culture. But the highest aim of a university is to further post-graduate investigation and research, and to prepare scholars to become intellectual leaders.

Whatever the Oriental University does, it does openly, wherefore the enemies have not been able to crush it. We stand by our principles, the charter and the by-laws, and do not call things by false or misleading names, nor do we expect payment if not fully deserved. We are also not afraid to acknowledge academic credit where it is rightly earned, whether in a rich or a poor school, whether in the United States, or in other countries, nor, indeed, to flatly deny it where it is not properly due. Those who are hunting for a degree to be obtained without honest work, are urgently requested never to bother the Oriental University Office, for this is not the school for them. Their efforts would prove very disappointing to them, as our Faculty is inflexible in this respect, and if they were not, the Board of Trustees as last resort would extinguish all hopes of success to get such degree, as not a few intending would-be-candidates know from experience.

As to the specialties expressed by its name, the Oriental University is the only one of its kind in all America.

This University takes the initiative in drawing men and women into the greater effulgence of higher universal education. Its method is modernistic, true to divine revelation and inspiration whenever and wherever found, aiming at higher civilization through universal co-operation. It stands for intellectual, religious, and civic freedom, like the noblest university found in

any country. It has all the factors of self-expansion within its own organization, and we should be at liberty at all times to work out our own destiny on wise and equitable business principles.

The Oriental University deserves more general patronage. Men and women from everywhere should turn to this University for the solution of such of their problems as are comprehended by the many subjects taught here. The Oriental University is also most deserving of a speedy financial support by wealthy people who are willing to advance the cause of righteousness and peace and prosperity among deserving and needy natives and foreigners.

Now then, as the sun rises in the east to spread universal light, so let the Oriental University rise to spread intellectual understanding and moral progress. So mote it be!

The Boston Globe remarked apropos of the founding of this school: "Recently has been added to the long list of educational institutions one of the like of which is not to be found in any other part of America." Others commented: "The Oriental is an original institution, larger in plan than others, a unique university, an excellent school successfully developing," it has "strong courses," "complete and practical, and they are ably conducted. We can assure you that you will be pleased with its courses," "offering special advantages for young men and women in the prosecution of their studies." "We are able to recommend this school very highly." The innumerable expressions of good wishes for further great success to the University have been very gratifying indeed. Volunteers to work for the Oriental have offered their service freely. One clergyman writes: "In helping the Oriental University, I believe I am doing the will of my Heavenly Father. I believe you receive your inspiration from God in connection with your school work, and while your reward may not be what it should be in this life, remember God knows what self-sacrifice you and your dear wife (Prof. and Mrs. H. P. Holler) are making for His cause and sake." A Catholic Priest and educator writes: "I believe the Oriental is destined to do good things and to meet with great success." An experienced lawyer and educator writes: "The various courses of study meet all the present educational requirements and demands of the day; and we see no reason why this institution should not in time become a national success; and we congratulate you upon the thoroughness of your organization," again: "Allow us to congratulate you upon the thorough completeness of the list of law courses. You have covered the ground completely." A student writes: "I think your school is all you claim for it. I have learned a great deal through the study. Am well pleased with the texts used by your school." An experienced educator from London, England, writes: "I am interested in the Oriental University inasmuch as it is a step in the direction of making practical our system of higher education. I wish you all possible success." An Episcopal minister writes: "Rev. Dr. B. tells me you have an Institution that any man should feel proud of." A well-known educator and lecturer writes: "Although I have enough degrees to satisfy the ambition of any man, yet there has been awakened within me the Oriental spirit to undertake some more work in that line. Your courses appeal to me." The editor of a scientific journal writes: "I am interested in the list of new connections you have made and sincerely trust that you will now be enabled to develop your plans into one of the most influential institutions in the country." A famous psychologist writes: "I have the interest of the University at heart, and shall continue to use my influence in its behalf." A traveler interested in all internationalistic movements writes: "I am glad to learn that the Oriental is pushing forward, and I assure you that I am in it with heart and soul." As to financial support, The Purple Bell, of Boston, wrote: "One of the greatest Christian duties of the American people is to give this school financial and moral support." The (German) Belletristisches Journal, of New Jersey, said: "The Oriental University deserves the warmest support of all well-meaning and wealthy people." Many other editors have heartily recommended the cause of this school. A prominent business man from Chicago, writes: "This is truly a worthy cause which should have due consideration and the necessary assistance." One gentleman writes: "I have called the attention of the General Education Board (Rockefeller Fund) to your work and your needs," again: "I wish that some benefactor would show a true Christian spirit by endowing your institution for the fulfillment of the ideas for which it stands." May God grant the fulfillment, for the University sorely needs such financial support.

HISTORY OF UNIVERSITY.—"I cannot let this occasion pass without recording my undiminished, nay, my enlarged and intensified admiration and love for all that distinctly belongs to the Oriental University. Up on the heights that have breasted the storms of the past years of its existence I am proud to be at this hour your standard-bearer. Our Oriental Banner is floating to the breezes, and from her folds we hope that thousands of stars will flash their light upon the world, and that the Faculty and the Alumni of this honored Alma Mater will be scattered over the hills and valleys of the broad world, following every path of human civilization, and giving to humanity the benefits of education" 156. "Under adverse circumstances you endeavor with energy to develop the University, and to make it a permanent enterprise" 159. "I am deeply interested in the work and welfare of the Oriental, and am anxious for its success. I trust that there is a much brighter outlook for the school and all its departments than has ever been in its history" 172. "I am deeply interested in the further development of the Oriental University" 177. "I understand that the Oriental University, like most ethical movements, is overcoming the obstacles that beset them in an endeavor to secure a solid foundation. We have all met with this experience" 184. "I am sure that the Oriental University is destined to become one of the great and good institutions of this country" 185

ORIGINATOR OF THE UNIVERSITY.—"In an academic organization, my dear Dr. Holler, you are supreme. I am sure in time you will have a great University" 155. "For me and my friends it is important that you (President Holler) are a many-sided scientist with excellent qualifications of insight, a thorough and through honest man" 159. "I wanted to make some inquiries about the Oriental University. I wrote to six or seven places, besides Dr. B. The references made to yourself are entirely satisfactory. I am relying upon the good reports I have had regarding yourself" 162. "This institution was founded by a noted German scholar, Prof. Dr. Helmut P. Holler, formerly Protestant missionary in East India, a first class authority on Orientalistics" 167. "Believe me, dear Prof. Holler, that every letter I receive from you gives me inspiration in our great work. You are a gentleman of real culture and great personality, a seeker after truth for the sake of truth. I feel that there is such a great work for you as president of the Oriental University to do, and you have been doing it with all your heart" 181. "Your 'Theomonistic Theology' would bring splendid result and good understanding between Moslems and Christians. I shall be more than glad to see another literary gem like this, bringing happiness to the whole world, appear in print" 183.

GREAT CAUSE AND GOOD METHODS OF THE UNIVERSITY.—"I appreciate highly your ways and admire your prudence" 154. "To labor for a great and national cause won't do. There are some people who want to be consulted first, though some of them may not even know where the Orient is, and think China is a county in the State of New Jersey. Arrogance, indeed, goes sometimes a little too far, but, thanks to Providence, it is generally the point where noses are broken. Those people recognize nothing but themselves. Well, I think the great, big world and the Oriental University will get along without them. We have the God-given right to labor in the interest of a great cause for a common good. I will continue to do the best I can. Let us go ahead and work!" 160. "I have investigated the methods of many of the schools operating an extension department, but I consider your system the best." 161. The instigator of our troubles in Alexandria, now dead, wrote shortly before he died: "I congratulate you upon your signal progress. I am glad that the 'medical trust' did not win out against you. You are succeeding splendidly in spite of many hardships and trials. I wish you and your family prosperity and happiness" 166. The representative of that 'medical trust' said recently of the accused president: "He could not be crushed with an ax." "By the inspiration of your letters to me I feel and know that the Oriental University will continue to have the genuine spirit of true scientific progress, so that truth may be victorious and humanity lifted and drawn nearer to the Great Evolver. May you continue to stimulate mankind through the inspiration of study" 168. "Many schools glory in the brick and stone (of their college buildings) and the large number of students. But the courses are so badly taught—in fact, from the ideals of pedagogy not taught at all—that many students become entirely disgusted. All of this is different in the work and ideals of your University. In the future we hope to be a power to aid you in this grand work which you have started; a work which is truly democratic and humanitarian in spirit" 175. "I should like to grow famous with your University. I wish you a good measure of success" 182. "I understand that Dr. McD., one of nature's noblemen, who has given

his life to the betterment of mankind, is much pleased with the work that you are doing" 184. "I like the *modus operandi* of the Oriental University, and I want to get into a position where I can be of help to you. Your methods are in exact line with my idea of what an educational institution should be, and because of this, I want to be identified with this work. You can count on me to do everything that lies in my power to bring the attention of people to your good institution" 187. "I will certainly do all I can for the Oriental University. I want to see it built up fast. I am proud that I am connected with it. Remember, I am always ready to perform all the work that comes into my special department. I wish to do my full share of the work" 188. "I deem it a great honor to become a member of the Faculty of your splendid institution" 187.

GOOD COURSES AND WELL PREPARED LITERATURE.—"May I say that I have found your courses very helpful all the way through. Especially has it been so in connection with the philosophical courses taken" 187. "I can judge objectively whether I am well cared for by the Oriental University. I am, indeed" 188. "The catalog will be a credit to you and do much to establish the reputation of the school" 182a. "I received the new catalog, and I am much pleased with the modern and liberal spirit of being 'true to divine revelation and inspiration whenever and wherever found, aiming at higher civilization through universal co-operation.' You may count on me to aid in this noble revolution, for such it is, in college education" 183. "Your University Bulletins are quite interesting" 184. "Have received your catalog. Must say that it appears as ideal to me" 185. "I have to congratulate you on the fine appearance of your catalog. It certainly will make a sensation. More than the appearance as what is in the catalog" 173. "I think so much about your directive course on Pedagogy, that I send herewith a subscription for the *O. U. Educator*" 183. "I am perfectly delighted with the contents of the Oriental University Education. It should be in the hands of every educator in America" 180. "We rejoice to know that the Oriental University is a coeducational institution of high standard, embracing all the departments of education and within the reach of the student of limited means. We predict for you a great future. I am a college graduate and have also taken a three-years' course in law. Your letters and literature have been read with much interest and been distributed among our friends who are interested in the study of law."

THE ORIENTAL UNIVERSITY IS THE BEST SCHOOL FOR FOREIGNERS.—"The Oriental University has very near my heart" 186. "The Oriental University is very near the heart of many Germans in America, and especially of those who are thirsting for higher education. Besides orientalist courses, the University has opened all necessary courses for a complete university and a commercial college, and it aims at an exchange of German and American culture and commerce. May you (a wealthy gentleman in Germany) be willing to grant aid to the greatly needed support of this 'Universitas Orientalis Americana,' the culmination-center for international science and Teutonic energy" 187. "We (in India) have been receiving various inquiries regarding recognized universities in America. In all such cases we recommend the Oriental University. We have come to care very much for the Oriental University" 180. "Your school appeals to me, because your catalog shows that it was primarily founded to train outgoing missionaries, and again because I lived six years in Africa, Borneo, and India, and I expect to go out as a missionary to British East Africa" 174. "I am sending you our publications, having been informed of the interchange of ideas between scientific institutions and universities in Latin America, for which your University will be the central point" 179. "I should be glad to act as your representative for Egypt, without expecting any compensation, but simply for the promulgation of the cause of the Oriental University, which I favor very much" 183.

MYSTIC COMPASSION.—"I shall not cease to work for the cause of the University, and I hope that soon we shall organize here a 'New York and New Jersey Oriental University Booster Club,' of which I shall be the untiring promoter. I am deeply grateful to you for the good treatment I have received. Your new list of courses has been well received here by my friends" 180. "I believe in the Oriental University, and I want to do all I can to help bringing it to the notice of the public who believe in and desire higher education" 174. "I will do what is in my power to boost your school and get you students. I am fully in sympathy with the ideal of the University" 176. "As soon as I finish my work here, I intend to enroll with you. If I can assist you in any way I would consider it a privilege and honor" 180. "I wish to buy a second scholarship. It is a real joy for me to aid in any way such a noble institution of learning as the Oriental University" 186.

In a report to one of our graduate non-resident students, the expert of the U. S. Bureau of Education, while criticizing our organization, which since then has been greatly improved, said: "I doubt not that much inspiration might be received from pursuing the courses outlined by the Oriental University" 190.

"I do not see why you ought not to have the control of the scientific work of Puerto Rico. I will not leave this island until I have the work ready for you to harvest it by good professors who will be held in respect, and everything connected with the Oriental University will be esteemed here. You are going to have a great many chances through the organization of the (Spanish-American) University" 191.

"We will begin to work, with heart and soul and bring success to the 'movement' (in India)" 192.

"I am greatly interested in all that I learn with regard to the O. U. You are working on this most important subject from the fullness of your experience as a scholar, a theologian, and a missionary in the East. Having had experience myself with Oriental races, and having been one of the charter students of the incipient Oriental Seminary (Berlin, Germany) under the Arabic scholar Sachau, and later as American consul at Riga and St. Petersburg with the splendid Oriental Dept. in St. Petersburg, I appreciate the splendid work that you are trying to do and the difficulties that you must encounter, owing to ignorance of the public about your high aims. What I can do I shall do with all my heart. My heartfelt sympathies are with your noble endeavors. I have a strong desire to help on the good cause. The fact that a German gentleman like yourself is doing this great work is another incentive for me to co-operate with you" 193.

WORKS FOR WORLD PEACE.

"I am pleased to declare to you my fervent admiration of the great work of peace to which you have consecrated with great courage the elevated cause of the Oriental University. I beg to offer you my services and shall feel highly honored if you will accept them. I am a doctor of law and of theology and 46 years of age" 194.

PUBLIC ATTACKS PROVE POWER OF ORIENTAL.

"It is noble of you to do the great work. The following has been of comfort to me and, perhaps, it may be worth repeating to you:

"Then to side with truth is noble,
And to share her wretched crust
Ere her cause brings fame and profit,
And it's prosperous to be just." 195.

"The Oriental University will grow and even get in time into good financial standing. We will get success on the Socialistic Ticket. It's the coming power and my Party. God is with you and your family, and you will finally overcome all your hardships" 196. "My deep feeling for the Oriental University has been as much due to the strong generous personality of its President as to the noble work it is doing for humanity" 197.

"The Oriental University demands a four years' college course resident study to earn the B. A. or B. Sc., and it has a larger resident Faculty than some of the 'recognized' colleges. It is new, poor, and the number of students is small, but it appears to maintain a high standard. Probably, if it were rich and had a large number of students no attack would have been made upon it" 198.

"My attention has been called to the article in the Outlook. I have the utmost confidence in both your attainments and your integrity of purposes, and I believe that when the scope and ideals of the Oriental University are properly brought before the public both you and it will be amply vindicated" 199.

"I have learned to admire you and like your *modus operandi*. I feel confident that the Oriental University will become one of the great schools of this country. I have the most kindly feeling toward the University. Of course, I do not believe The Outlook, and I think that you ought to have a chance to place yourself right before the public" 200.

"As far as suing for libel (against the N. Y. Times) is concerned, I would gladly tender the services of my father, who is an attorney of many years standing at the Bar, and an expert in libel cases, and who has promised me, in that event, as a personal favor to me, to render his services gratuitous, as he is bitterly opposed to libellers" 201.

"I trust that you will take such action as is necessary to punish the publication of the libel, and it is high time that an end were put to publications of a libelous character.

Besides, in this state, outside of a civil action, it is a criminal offense, under the Penal Law, and only about six months ago, a magazine writer was convicted of criminal libel and sentenced to the penitentiary" 202.

"The article in the N. Y. Times was not issued from the Bureau of Education and no one in this office is responsible for the wording of any part of the article under discussion" 203.

The movement of the Oriental University is significant in its object, to provide a means of intellectual interchange between the Orient and the Occident, in indicating a plan looking toward the accomplishment of this object." (Persian-American Bulletin 204.

"Three or four days ago, you came vividly to my mind. Your thinking of me must in some way have reached me, and now I have your letter. It was my conviction of your innocence, your conscientiousness of purpose and worthiness that made me stand by you, regardless of consequences, and unflinchingly during those dark days in Alexandria. I fully realized the great wrong done you, and the damage was more keenly felt when the Washington Times came out with her free-handed lies, and your scholars withdrew from school, thus cutting off the revenue you most needed at that time. Indeed, any ordinary man would have been crushed then and there. But you would not down, and I hope the 'Times' will have to make good the backset she gave you to the end that she shall make good the money loss you sustained, knowing well that she cannot pay in money for the mental anguish she must have inflicted upon you" (Note.—The writer lived in Alexandria while we carried on our business there. He was formerly a member of the Pennsylvania State Assembly, and is noted for his keen judicious mind and his knowledge of educational institutions and educational work). Subsequently the Washington Times (Frank Munsey) had to pay the Oriental University \$500 damages for the libelling articles written by an ignorant reporter. 205.

"Prof. H. P. Holler, President of the Oriental University, of this city, is one of our foremost educators and a man of wide experience."—(Washington Herald).

"I am indeed glad we ever met in our endless work and wanderings; and I hope we shall not drift apart. But, together or apart, we shall be always engaged in the same glorious, victorious battle. And this alone makes life a thousand times worth the while" (addressed to President Holler, by a former college president, now a banker and lecturer). 207.

"As I said in my previous letter, I do not believe The Outlook, and I sincerely hope you can do something in regard to the matter. Since the Outlook will not publish your reply, I think it will be well to publish a pamphlet explaining matters, so the public may know about this criticism. I am for you and the Oriental University, and wish I could do something to aid you in getting proper recognition" 208.

"I told Dr. S. that because the Oriental University is weak and struggling, people who are strong think it safe to hurt and bully it, but later these same people will be praising it for its excellent work. I told him that I had full confidence in the Oriental University, and that he could consider it a reliable institution where a degree could be had only for merit. I wrote him that it seemed to me that the American people were rapidly developing the traits of the former Indian inhabitants, among whom a person to be a chief had to submit to bodily torture; and among us anyone who aspired to any achievement had to submit to the mental torture from those who had been successful. I said that the blows might be of some service, for only those who could endure them could exist, but that I wished that in a Christian country there were more of the helping hand of friendship, instead of the blows of egotism. I am sorry about this new attack. I think you should sue the Outlook. I would be willing to supply the court fees, because I know the University is in need of money. The United States is rapidly becoming an oligarchy, and God help those of us who are not rich, or who encounter the displeasure of the few who will do anything to crush opposition, to attract attention to themselves." 209.

"Your University courses have been recommended to me. I am extremely interested in your method of study. I hold the Master degree from Columbia University and also a degree of Master of Education from the Teachers' College and have done the major portion of my work for the degree of Doctor of Philosophy at Columbia. I trust, you will communicate with me at the earliest opportunity, as I would prefer to continue my study with the Oriental University for the degree of Doctor of Philosophy" (a professor of Latin language and literature) 210.

Referring to Dr. Holler's reply to The Outlook, which they declined to publish, a gentleman highly honored by many organizations wrote: "The Outlook must print it or else stultify itself in the mind of every reader who champions fair play" 211.

"I have found a State University willing to admit me to their graduate school on the degree from the Oriental University.—It is to be hoped you will press *The Outlook*, etc., to the end. I cannot see any reason to doubt the value of the Oriental University, and I hope that much good will result from this agitation. I am certain that there is much work available for a good non-residential school, and personally I would extend it as London University did—and I believe does now—even to the B. A. Residence is certainly to be desired, and in many cases is the making of a man, but where it is impossible it should not result in a man being unable to take recognized university work at home. I sincerely hope that the work will progress fast. I feel convinced the Oriental University deserves recognition." 212.

LATIN-AMERICAN PAPERS. The official journal of Costa Rica makes the following announcement: "Atencion de la Oriental University. Titulos otorgados al Presidente de la Republica y el Sr. Ministro de Instruccion Publica.

El Director de la Oriental University, de Washington, Dr. H. P. Holler ha comunicado al senior Presidente de la Republica, don Julio Acosta, el conferimiento del titulo de Doctor en Diplomacia h. c. y a don Miguel Obregon, Ministro, el de Doctor en Pedagogia. Ambos han contestado dando las gracias por esa distincion." . . . The "Correio Paulistano," of S. Paulo, Brazil, in its issue of February 5, 1920, brings a longer article and announcement which is illustrated with photo-engravings of Dr. Candido Rodrigues, Vice President of the State of Sao Paulo, and President Holler, headed as follows: "Uniao Internacional Academica. O sr. dr. Candido Rodrigues e escolhido para vice-presidente da importante associacao."

ORIENTAL UNIVERSITY DEGREES ACCEPTED BY HIGH DIGNITARIES. His Excellency, Julio Acosta, President of the Republic of Costa Rica, Central America, writes, Sept., 1921 "Muy senior mio: Recibi la atenta de Vd, fecha de ayer, en la que se sirve Vd. manifestarme que la Oriental University, deseando rendirme un homenaje personal, y al mismo tiempo testimoniar sus simpatias hacia Costa Rica en la historica fecha que se aproxima, ha decidido ofrecermel el titulo de Doctor en Diplomacia, h. c. No por el primer motivo, que no lo merezco, sino por el segundo, pues no puedo menospreciar ningun honor que por medi de mi persona se tribute a mi patria en esta fecha memorable, debor aceptar esa alta distincion con el mayor agrado. Ruego a Vd. sirva comunicarlo asi al Honorable senior Dr. H. P. Holler, junto con mis expresiones de reconocimiento, y acepte Vd. las seguridades de estimacion con que me suscribo de Vd. atento y seguro servidor (signed) Julio Acosta. . . . Rector Dr. J. M. Vasconcelos, Universidad Nacional de Mexico, writes, December 24, 1920: "Dear Sir: Your courteous letter, accompanied by the Diploma of Doctor of Pedagogy and the Title of Honorary Vice President, was received today. I wish herewith to express to you personally and in the name of our people, my sincere appreciation and thanks for the distinction conferred upon me. Hoping that in the future I may have the pleasure of becoming better acquainted with the Institution you preside over, through a visit, I beg to remain, Yours sincerely, (Signed) J. Vasconcelos."

OTHER TESTIMONIALS.

"I assure you of my utmost faith in the Oriental University and its principles. To my mind it represents an ideal Institution, because no one can corner education. I know what it means to establish on a firm basis such a magnificent ideal University. I am sure I can be of benefit to you." 214.

"For the first time in my life I wish I were worth a million. I would willingly give to aid the Oriental University. I can truthfully say that you directed my studies in the highest and best manner. You required of me hard and faithful work, and the tests were most searching. I bought nearly \$200.00 worth of books in my study with you. I also consulted many other books. You have always acted in a most honorable manner with me. I am happy that you have so many sincere friends with you." 215.

"Some time ago I had a friend write to the United States Commissioner of Education, asking him if Oriental University was empowered to grant degrees for courses taken in absentia, and also ask whether they were valid; he (i. e. the Commissioner) answered that Oriental University were a legitimate educational institution and had undoubted right to confer such degrees, and that they were valid." 217.

"In this fight for truth and right you have my prayers for success, which I firmly believe you will have. In the shadow, God always stands, keeping watch over His own." 218.

"I am certain that you will win victory which your splendid Institution so richly deserves. Oriental University will eventually become a great and honored Institution." 224.

"I am convinced that finally the truth will prevail supreme, in spite of all obstacles, and you, as well as the cause which you are championing, will come out victoriously in all the combats that are still to be fought." 225.

"Strong points are in favor of the Oriental University. If possible, each student should give a few dollars for the main building of the University." 228.

"I have the highest degree of confidence in you and the members of the Faculty of the Oriental University, and I think that we, by working together, can promulgate the principles, etc., of the Oriental. I feel sure that if we all put forth our efforts that in a course of five years the Oriental University will have had a sufficient number of donations, with which backing she may proclaim her cause and demand attention." 233.

"I would unhesitatingly place the Bachelor degree of the Oriental University above the Doctor degree from other universities giving correspondence courses." 235.

"I did not know the religious and sacred character of your University till now. In writing about 'Peace,' you have struck the right key and touched the tenderest part in my heart. To stop bloodshed in every form and every clime, and to bring peace and love to our bloody and unholy world has been the dream of my life. I have already left all, my home, my parents, and their gardens and luxuries, and now lead the poorest life. Wealth may seem important, comforts may be pleasing, but the heart that once has realized the truth and has tried to see beyond the surface of things will not be moved by any allurements. I congratulate you upon your high vision and ideals of Universal Love. May you and your mission flourish! Convey my sincere and hearty congratulations to your co-workers on their sacred duties which they have steadily carried out. I am assured of the Divine character of your University, and I feel proud of moving among you. I will write to my brothers in India to help you in the way of finances." 237.

For some time I had noticed new life in the various religious societies in Washington and could not find the cause of it. I have now traced it to you in your personal efforts to encourage and deepen progressive religious movements and to bring them into contact with each other." 216. "I have been watching and listening with interest to the thunder rolls which followed the flash of lightning and illumination we had by reason of Abdul Baha's visit to Washington, and was much pleased to note your part in the contribution to the 'Star' last evening. It looks to me like a good sharp blow towards shaping the conditions for which your University stands." 239.

"You (President Holler) are a true helper of India and a true missionary. You have so much patience. I am very much indebted to you. I fully believe in you as my best guide for my future life. You are a true son of God ever ready to help others. I shall ever have the same opinion of you." 240.

"I am convinced that your University has been founded upon a very good principle, and the aims are laudable." 241.

"The Oriental University legally and morally is as high as any other legitimate educational institution in this or any other country, and this will be satisfactorily established soon. I am determined to see the University vindicated, and when I have accomplished that purpose, I shall feel satisfied." 242.

"If I were wealthy, you would not have to wish for an Endowment Fund very long. I see great merits of your splendid Institution, and I can readily see, too, what a great part it will play in helping America to realize the value of Psychic Influences over Financial Influences which now control the United States." 243.

"In my opinion, Hindus are the only people who have very scrupulously preserved the ancient Aryan characteristics. They are no doubt dreamers, but 'Dreamers are the saviors of the world.' But we are all one, and our end is one. High-minded and liberal men here and in India think that we are all equal, sons of the same Father. I am in correspondence with a few highly religious and eminent Americans, and I have found them to hold the same views about ourselves (the Hindus) as you so kindly expressed. Men, who, like yourself, broadened their hearts are the only people who can be said to understand the marrow of all religion and theology. I know a few rich people in India who are interested in all cosmopolitan movements. I guess I will write them personal letters, giving the idea of what you are doing here." 244.

"The evident purpose and scope of your University appeals to me, and I think the possibilities of such an enterprise are as fine and as great as the most far-reaching and high-reaching soul could well imagine under present world-conditions. It is quite possible, if the right line of thought and work is struck, that it may be a chief instrumen-

tality for Christian unity and the amalgamation of religions by mutual understanding, mutual sympathy and charity, preparing the way to spread a correct knowledge. And with the great (spirit.) communications which I have received since 1905, I think I know the lines on which all this will necessarily have to be accomplished. The proposition—i. e., the University and missionary idea—is a high tribute to your endeavors and ideals. Great things must grow, of course." 245.

"In every possible way I shall try to help your splendid Institution." 246.

"Your 'Bulletin' is extremely interesting, and I wish to subscribe for it, as well as for the 'International Record of Psychologic Facts and Truth,' for the subject is one to which I have given a great deal of thought." 247.

"I have, at times, shown your diploma to friends interested in oriental studies, and have been congratulated on its receipt. For my own part I fail to see why post-graduate diplomas should not be given to worthy candidates. I have myself had both college and university training. I have had special opportunities of studying oriental subjects both in India and at home. The studies I have undertaken on behalf of the Indian blind have resulted in the acceptance of my scheme of Oriental Braille for Indian languages, both by the missionary conferences and the governments of India. The scheme of romanized letters for the Indian languages has excited great interest both in India and among the societies at home. I was thanked by Queen Victoria for my efforts. My three sons are all receiving a university education." 249.

"I have had your degree recognized by many of the best schools and colleges. I think you are doing a noble work through your correspondence department. It is doing more good than most schools have any idea of. It is a great thing for the poor man who wants an education and can't get it through lack of time and funds if he had to follow the ordinary courses. Let me get in some 'hot shot' at the fools who try to interfere with your splendid work. I am talking up the Oriental University wherever I go." 250.

"I have offered your diploma for record in the year book of the National Education Association, and same has been accepted. I consider the diploma of great value to me and have never regretted the time I put in working for the same. I want to take up other courses with you as soon as I can find the time to do so." 251.

"I hope to receive official acknowledgment of your diploma (in Germany) just as soon as I shall have received from you the duly attested copy of your extract of charter." 252.

"I have always felt satisfied with your University and the work done there. As for myself, I received valuable instruction from the same." 253.

"Prof. D. Dr. R. has already taken steps to have the Oriental University recognized (in Germany) on the same basis with other universities." 257.

"I see no reason why we might not give credit for work done with you." Clarkson School of Technology. 258.

"We shall be glad to extend full credit to anyone who has done work at your University. We shall recognize your work as up to the standard and give full credit for same." (Oklahoma State Baptist College.) 262.

"The value of a degree depends not so much upon the institution as upon the individual. As I understand it, a degree is a public statement that the holder has completed a certain amount of work, and if he make good, the world will recognize him for his ability and incidentally will think of the school from which he obtained his degree. Should he not make good, his allowance of bread and butter will be scanty, though coming from the largest University in the land. Some of our greatest men and women have come from the small colleges, and we boast of this as a matter of fact, believing that the small college graduates are more universally successful than those from larger institutions." 262.

"The Oriental University is indeed an interesting institution." (President William T. Foster, Reed College, Portland, Oregon.)

"One of the greatest educational movements of modern times is that being fathered by Prof. Helmuth P. Holler, Ph. D., President of Oriental University, of this city. Designed as orientalistic, international, non-sectarian, and independent, this great university represents a new branch of modern education. The rapidly developing Orient calls to the people of the United States. Certain it is that if the United States is to profit by this great awakening more information about Oriental affairs and nations must be obtained. To labor in this cause and to supply a complete and intelligent basis for the liberal education of those who may seek its instructions the Oriental University, started in 1903, was duly chartered in 1908, and the work of its development is now in the hands of Dr. H. P. Holler, the eminent authority on Oriental affairs and all subjects relating to

the East. The Oriental University is doing advanced work, and the trustees, assisted by thirty resident and many non-resident professors, are building up the following departments: Academy (now called High School), College, Commercial, Latin-American, non-sectarian Theological, Philosophical, Law, and Medical schools, and the Orientalistic seminary—all departments being open to both sexes." (Editorial in the Washington Herald, March 12, 1912.)

"I find your courses so satisfactory that I should like to commence on a different line of study this fall. Meanwhile, I shall boost your University at every opportunity, unflinchingly." (By a lawyer), 278.

"I have enjoyed this work, and I hope to do more even after I shall have finished the work now on hand." 279.

"I am secretary of a union whose members have all passed for the final certificate, and we intend to start a school (in Mysore) in affiliation with your University." 287.

"I feel that a degree from a University of standing and repute, such as I know yours to be, would help me in my much-loved work." (Vice Principal of an English College.) 270.

"I have received the diploma and am much pleased with it. It is most favorably commented upon, and your work is highly thought of. I am satisfied that some of my friends will take some of your courses." 281.

"I find the Official Publications of the Oriental University highly interesting and valuable, in particular so the 'Educator,' to which high praise is due." 273.

"I am glad you once were a preacher. I was for fifteen years, my last charge being in Baltimore." 275.

The "Banner of Life," 28 School St., Boston, Mass., of April 26, 1913, published in full our article on the Universal Theomonic Association, as well as a new article by Prof. Holler on the Relationship of Theomonicism with Spiritualism. A theomonic hymn, entitled "The Prince of Heavenly Spheres," by him, is published in the "American Spiritualist," Los Angeles, Cal., of April 15, 1913.

"I was greatly pleased to learn of the grand and good work you are engaged in for the uplift of our common humanity. One of the noblest occupations to be engaged in at this time is in education along Social, Psychological, and Universal Religious lines. I notice your University is broad and extensive and all-inclusive in its scope; and from what I gather in your explanation of Theomonicism, it is identical with the teachings of the great seers and sages of the past, whose living, burning words have come down to us through the centuries. Their forms now make radiant the heavenly world and they are still continuing their glorious work in inspiring and enriching men's minds. As you know, true Christianity as taught by the Nazarene—not churchianity instituted by Constantine—is in perfect accord with the higher Spiritualism of today. I would be willing to give publicity to your work and act as a representative. I move among a class of people who are thoroughly in line with your work and would be just the people to take it up.

"Your retort to Babcock and the others who attacked you I have brought to the notice of the American Institute, and I hope that it will be a means of making favorable impressions upon the (Kultus) Ministerium." 280.

"I note what you say about the Carnegie Foundation. I have for some time been of the opinion that that organization is one of the strongest forces antagonistic to unbiased education in this country." (By the Dean of a College.) 286.

"I fully agree to your retort to the Carnegie Foundation. More such articles are needed to completely open the eyes of the public." 288.

"When the general public will have reached that stage where they will be able to appreciate the cause of progressive education through the medium of extension studies, your high ideals and those of the Board of Trustees will be appreciated, and your sincere endeavors for the public welfare will undoubtedly be universally recognized. Libellers and slanderers usually have a short existence, and the man who can overcome their dangerous utterances is the man of courage and honor, and no doubt, the vindication for which you are laboring with such determination will come soon, and your sincere efforts will be appreciated." 277.

"Thank you very much for your exceedingly kind and affectionate letter. Several of my friends are pressing me not to enter the ministry, but to keep to my scientific work and writing. I am most anxious that my life and work and every thought should be used to some good purpose, so that I shall accomplish some slight good for others. I often dwell with a feeling of deep thankfulness on all your kindness and friendly regard

and I regret that so many miles divide us; but I feel as though I had known you intimately all my life." (A well-known scientist, artist, and author in England.)

Rev. G. W. Kates, National Secretary American Spiritualist Association, announced Prof. Holler's public lecture on "Spirit Photography and the Famous Hansmann Collection," by saying: "Prof. Holler's forthcoming book on 'Spiritism of the Bible' is the best ever written. He was commissioned by Dr. Hansmann, whose experiments in spirit photography, etc., became known all over the world, to make scientific notes of the collection and to publish them. The great experience of Prof. Holler in occult affairs makes him a competent and interesting witness of psychic phenomena."

"I feel having served the common cause by donating the fee, because it is not the glowing letters that the University needs, but Funds, Funds, Funds. Three cheers for our Alma Mater! The Bulletin is also fine and interesting, always onward." 272.

A PROBABLE REASON WHY PRESIDENT HOLLER WAS NOT APPOINTED UNITED STATES COMMISSIONER OF EDUCATION BY PRESIDENT HARDING. Seeing the great defects of the American system of undergraduate and graduate education, especially its materialistic and non-psychistic nature and the feminism prevailing, and wishing to work for improvement, President H. P. Holler offered his service to President-elect Warren G. Harding, and on February 16, 1921, received the following letter:

"My dear Dr. Holler: This is to acknowledge receipt of your letter of February 11th, expressing a desire for appointment as Commissioner of Education, and to advise you that it will be laid before Senator Harding, now in Florida, as soon as practicable. Yours very truly, (Signed) Charles E. Hard, Assistant Secretary." But somebody else was appointed, and the reason is, perhaps, that "The Outlook" printed the presidential vote list of 136 American university and college presidents, among whom President Holler is the only one voting for Debs, the Socialist, and the "Washington Post" makes the following editorial remark about this fact: "Prof. Holler, of Washington, is out for Debs. We expect Prof. Holler to whoop it up." President Holler voted for Debs, because the Wilson Administration had done a grave injustice to Debs when it sent him to the penitentiary because he told the American people that we had no duties to help the Allies and that America should keep out of European political wrangles, which is according to the advice of the founders of the United States, as is well known.

A FEW MOTTOS FOR OUR MEMBERS.

"The Oriental University revolutionizes education by creating wisdom, not mere knowledge." "Our standard is our own, and others will follow us, not we them." "Let every graduate become a politician and work for the acceptance and carrying out of the International Declaration of Independence, printed in the tenth anniversary number of the Bulletin."—President H. P. Holler.

"The Oriental University is one of the greatest educational movements of modern times."—Washington Herald.

"The Oriental University is an ideal institution."—Prof. O. K. Laffer.

"The Oriental University is a noble institution."—Dr. Araujo, martyred President of El Salvador, C. Am.

"An educational institution the like of which is not to be found in any other part of America."—The Boston Globe.

"The only one of its kind."—Boston Transcript.

"The Oriental University is a great educational institution."—The Commonwealth, Roslyn, Va.

This institution is very friendly disposed toward advanced Protestantism."—Industrial Advocate, Boston, Mass.

"I am assured of the divine character of the Oriental University."—A Protestant clergyman.

"The Oriental University is destined to do good things and meet with great success."—A Catholic clergyman and educator.

"The Oriental University is legally and morally as big as any other institution in this or any other country."—A Lawyer in New York.

"The Oriental University bears an excellent reputation for honesty, integrity, and fidelity, competency and ability, and enjoys the respect and confidence of the different communities of various states of the United States and of the world at large."—J. M. Brown, LL. M.

"It is an honor to have my name associated with those of so many learned and eminent men."—Prof. A. H. Buck.

"I am glad of my position in the Oriental University."—Prof. C.

"If any institution deserves the aid of all benevolent people, it is undoubtedly the Oriental University."—Dr. H. Leleus.

"I shall not cease to work for the cause of the Oriental University."—Dr. E. Claude.

"I feel sure that if we all put forth our efforts, a sufficient number of donations will give this University the backing to proclaim her cause and to demand attention."—Prof. J. Brice.

HISTORY OF THE FIRST DECADE OF THE ORIENTAL UNIVERSITY.

Never, in the history of education, it would seem, has an institution had such peculiar aims, such comparatively great influence, such good results from meager means, and such firm grounds for hope in a great future; nor, indeed, has it experienced such prominent and concerted opposition from traditional authorities, plutocratic foundations, and the yellow press than the Oriental University just finishing its first decade of existence.

Starting with the idea of instituting professional training to outgoing emissaries of church, state, and commerce and immigrating orientals, under the name of Oriental Mission Seminary, June 8, 1903, in Boston, Mass.; continuing as an expanded Oriental Seminary, in Gowanda, N. Y., from March, 1905, to December, 1907; and advancing as Oriental University, incorporated February, 1908, located at first, for less than one year, at Alexandria, Va., and ever since at Washington, D. C., it is now fast becoming an international university of sciences and spirituality entirely independent and, therefore, most helpful to those who are in any manner held in bondage, a great universalistic, humanitarian, and progressive university.

Though originally intending to teach in residence only, on account of the great need of reaching the many who by force of circumstances are prevented from entering a residence school for higher education, the correspondence method has been adopted, in addition to the residential work.

More and more we glory in overcoming materialism by spiritualism; for by such shifting of the usual policy the University does a work of tremendous practical usefulness, as acknowledged by many advanced thinkers and leaders in modern activities. By it, the University draws with magnetic power many wide-awake students of the great reforms which bode far to revolutionize entirely the educational, scientific, economic or social, and religious spheres of human life.

Hinting from the beginning at intercontinental and inter-racial aims, the Oriental University has more and more boldly asserted the new-born all-inclusive universalism, in which the various nations and races become as one great human family in fact, and not only in theory. In science, it has fostered the independent research method for the investigation of universal life-forces, as regards both the spiritual creativeness and the material means and forms of evolution and perfection for microcosmic entities. In religion, it has instituted a mighty reform, by discarding the unscriptural trinity-dogma and other untrue and useless dogmas, aiming at demolishing priestcraft, and putting forth anew the genuinely Christian principles of a divinely universal religion which shall be called neither Christian nor pagan, but "Theomonistic," emphasizing the oneness of God and the fact that in all and over all is God, and it has been learned that Jesus is in full accord with this name and these aims. In economics and sociology, the Oriental University is destined, it would seem, to become a leader in a universal socialism of the future, on spiritually as well as economically correct principles, calling this a Theomonistic Socialism.

Can we wonder, that the traditional pedagogues, plutocratic enslavers, and yellow journals, directly and indirectly, have started an opposition against the Oriental University, some of them expending much money in such vicious effort? However, the University is strong in spirit and exerts a beneficial influence, and it has made a record during the ten short years of which all connected with it may be truly proud.

It is immaterial whether we receive the acknowledgment or praise of those who linger in the past and are lost in the contemplation of the glory of vanishing material things. It is enough if the coming generation will understand our ideals and will accord us justice in admitting that we have done what we intended to do, and that this was what was actually needed. It is enough if we also aid in bringing the present generation to a higher vista of psychic perception and divine intuition. That this has been accomplished in part is evidenced by not a few testimonials from people who have taken new courage on account of such guidance.

Besides the regular educational work, the Oriental University has instituted educational reforms along the following lines. We have brought the University to the people and have not waited for the slim chance many have to get a higher education in residence, without in any way lowering the requirements and standard of a first class university. We have emphasized the need of university education on the internationalistic basis, so that, thereby, all the nations gradually may be brought together into one intelligent brotherhood. We have invented the research study method by correspondence, by means of outlines, directions, and proposing the largest number of modern advanced text-books and special critical works to be studied and compared, widening thereby the scope of almost every course so as to make it for the first time truly universal. And, finally, we have established a higher standard of graduate correspondence study. Wherefore, we may be excused when we boldly rank ourselves with the best universities of any country and of any time or age. But we do not expect that the money-crazy schools and boards will admit this. It is not necessary. We will get along without their "recognition." The wise people everywhere will recognize that our task was most difficult, especially if they learn that all the money received during these ten years was only \$10,000.* They will ask: "But how could you do it?" We don't exactly know how we did it. We know we have worked hard, day and night, have denied ourselves often the necessities of life even, and we do not regret it. But, beloved friends everywhere, our work demands ever greater expenses, and if ever any institution needed your financial aid, it is the Oriental University. May its usefulness greatly increase during the next decade!

LEGITIMACY OF NON-RESIDENT STUDY.

From a thesis of J. M. Brown, LL. B., on "Educationalists and Newspaper Libellers."

The desirability of acquiring a sound intellectual training by the man and woman, young man or young woman, who cannot cease in their labors to attend a resident institution, is greater today than ever before in the history of civilization. To satisfy these just desires, and thereby aid in the advance of the civilization and progress of the world, many noble men and women have devoted their lives, their property, and their energies to the cause of non-resident educational work. One of the progressive institutions of the world devoting its labors to this most commendable object is the Oriental University.

That teaching by correspondence is now everywhere recognized as one of the accepted systems of popular instruction, is emphatically indicated by the statement of no less a personage than the late President Harper, of the University of Chicago, long since considered and recognized as one of the most broad-minded leaders of modern education. In a public address, delivered a short time before his demise, he said: "It is safe to say that the standard of work done in the correspondence courses is fully equal to that of the work done in the large class. Indeed, I may say that there is a larger proportion of high-grade work done by correspondence than in class recitation. People who take work by correspondence do it because they want to get something out of it, while in many courses in college the students take the work because it is required by the curriculum.

The work done by correspondence is even better than that done in the class room. The correspondence student does all the work himself. He does twenty times as much reciting as he would in a class where there were twenty people. He works out the difficulties himself and the results stay with him."

That it is entirely legitimate and proper to instruct by correspondence, has been definitely settled by that eminent tribunal, the Supreme Court of the United States of America, in a case recently decided, and in which that late lamented and distinguished jurist, Mr. Justice Harlan, made this significant statement concerning correspondence courses: "This mode of imparting and acquiring education . . . is a lawful mode to accomplish the valuable purpose the parties have in view."

Finally, Mr. Elmer Ellsworth Brown, the present Chancellor of the University of the State of New York, emphasized this fact in the following statement, made during his service as the United States Commissioner of Education: "Modern education calls for schooling for those who no longer are in school. By means of evening classes and correspondence courses and various other provisions the range of schooling is increased. Such increase is extremely desirable and worthy of being regarded as among the first to be considered in our next educational advance."

President H. P. Holler, the founder of the Oriental University, has greatly perfected the system of non-resident graduate study by what is known as the unlimited text-book

* Eight years later the annual receipt was only \$16,000.

study and assigned topics for monthly detailed reports and thesis, increasing also the number of separate courses required for a degree to six, and not omitting the usual final examination on each course and the final dissertation. He is averse to admitting any but graduates of good collegiate resident schools, who have already earned the bachelor degree, to advance graduate courses taken in absentia which lead to a degree. This method is strictly adhered to and worked out by the Oriental University, but full credit is given to education received at domestic or foreign colleges furnishing identical instruction without being in the habit of granting any bachelor degrees. The Oriental University has a special legal right to confer degrees for correspondence study, as correspondence work is specified in its charter by the following words: "The purposes for which the corporation is formed are to conduct a non-sectarian, co-educational, and orientalist education by residence and **correspondence instructions**, to undergraduate and graduate students who may be matriculated in any of the branches included in the curriculum of the University: to carry on the instructions and institute courses to lead to any of the bachelor, master, or doctor degrees in theology, philosophy, arts, sciences, pedagogy, literature, music, law, medicine, and orientalistics; and to provide for examination which may be required by the Trustees to be passed before any degree shall be conferred The duration of the corporation shall be perpetual."

As a result of this progressive method of imparting knowledge and education, and by virtue of its honesty and fidelity, the Oriental University bears an excellent reputation for honesty, integrity, and fidelity, competency and ability, and of good character and repute, and it enjoys the respect, confidence, and acquaintance of the different communities in the various states of the United States and of the world at large. Those who blindly assail and condemn it, do so through ignorance of its virtues and of their own deficiencies.

THE MODERN UNIVERSITY.

By President H. P. Holler.

The requirements for a modern university are entirely different from those of universities of a century or longer ago; yet not only do many old universities still adhere to the old method, but "specialists of higher education," plutocratic "Funds," and professional societies trying to get a corner on education all conspire to have the old method prevail, though the purpose of genuine and general higher education be defeated. The ridiculous lies which are invented to discredit modern universities, for the purpose of hoodwinking the public too busy to look into the affairs of schools, will have little effect, for there are still law courts that cannot be influenced by these schemers.

One set of schemers requires \$5,000,000 to open a university; another cries out against any new courses, added easier to new universities than to old ones in a rut. The great defects of altogether too large classes, of ungoverned social activity and wasteful athletics in the large universities, not to speak about drinking bouts and rioting, are never mentioned by these self-chosen guardians of the public weal. But let a poor minister or lawyer, or any men or women far removed from centers of higher educational institutions apply for correspondence courses, to improve their education and to be up to date (though not only the largest English, but also large American universities invite absentees), and the great howl is started in subsidized papers and reports of "Funds." They have the money and the means of circulation. It is a war between mammon and brains, but in the long run brains will win out against the foolish opponents. They have done us and others great harm already, financially, and they themselves are to blame that the newer universities do not receive larger financial support. But all this opposition to newer universities tends to make clear the latter's real influence.

The following are some of the most important requirements of the modern university:

(1) **UNIVERSALITY.**—The modern university must arrange its contracts with its instructors in such a way that no salaries are paid out if there are no students to instruct, to save the resources of the university; but on the other hand, it must have contracts with so many expert and experienced educators that new courses can be quickly opened, besides those regularly announced in the catalog. The aim should be to teach as many different subjects as are called for by the students, and nearly all courses should be electives. The university is for the needs of the people, not the people to cower before an aristocratic \$5,000,000 university with imposing buildings, though little brain-activity in them. The "specialist in higher education," looking for the approval of the rich universities and "Funds" which can give him fat salaries when the people cease to support him any longer is a fool if he thinks he can dictate to the people of modern times what they shall study and what not; also where they shall study and

where not. They will do just as they please. If they want universities like the Oriental University, they will have them. The universality of the modern university means also taking into account the sciences, languages, literatures, customs, and rights of all other nations. It includes all races and both sexes. It aims at world-peace and progress or improvement of the weak by the aid of the stronger. It would grant a degree to a man or woman who really deserves it, whether he or she can afford to waste much time in keeping alongside of sportive and lazy ignoramuses at the residence schools, or prefers to pursue his or her cherished line of study at home, and thus gain far more than at the residence school. The modern university is to give due recognition to these real students.

(2) INDEPENDENCE.—The modern university is independent of governments, plutocrats, and demagogues. It is a genuine democratic republic in itself, as it ought to be. Hence the cry of the opponents for government control, for "standards," and for millions sunk in endowments. But, just as soon as such checks are applied, the chances of ever getting out of mental and economic slavery are lost. Political movements, like those of the Socialists, and world-reforms, like those of the Universal Themonistic Association, and the balancing of international trade, or, in general, the spread of a true sense of justice will hinder the passing of such foolish educational laws, or when passed, will make them practically ineffective. Laws are for men, not men for laws. and men prize their independence as much as their lives. The people are superior to legislatures and judges, and means will be found to recall legislators and judges who aid the schemers opposed to the best interests of the people.

(3) USEFULNESS AND LEADERSHIP.—The modern university is the greatest means for the greatest good to the greatest number of people, to which neither church nor government can be compared, for while it really is independent of both, both are dependent on it. The modern university, naturally, becomes the real leader in all social affairs requiring brain-work. But it is the masses of the common people who have the best brains, and they sneer at the old fogies in the backward universities employing methods appropriate a century or more ago, but utterly out of application to modern needs. The modern university is truly a people's university, not the rich man's university only. The people look to it for information and guidance, even for the adjustment of their domestic and political affairs. The usefulness of the modern university, as compared with the limited helpful influence of the old institutions of speculative and dogmatic trends, is so great and unbounded that neither money, nor lack of money, neither rules, nor lack of rules, stand much in the way. It is as if the earth had come into a new heritage of Divine universal hunger of and supply for metaphysical truths from clearly known physical facts, through psychology. The modern university does not have to advertise for professors. Great geniuses in special subjects, and so many different kinds of them, appear on all sides, and they all would rather work with the new university on a salary which actually is nothing but a commission from fees of students actually taught by them, than be bothered with the foolish envies and politics in the old universities. Even high-salaried expert professors at old universities leave and join the modern university. The Oriental University is greatly favored by independent thinkers and scientists.

(4) UNBIASED CONSTRUCTIVE OPEN-MINDEDNESS TO NEW AND WIDER TRUTHS.—The modern university takes nothing for granted, no matter who propounds a thesis, or how long an idea has been accepted. It wants clear proofs that can be understood by the layman. It believes that if a professor knows something of value to the world he should be able to explain it to the world. The modern university does not care so much about the bickerings by would-be critics, as for positive statements devoid of anything that is not absolutely proven, at least to the mind of the teacher who recites the proofs. We have no time to repeat the whole series of thoughts of people who never reasoned from facts, inductively, of former times, or what others of our age who look upon the same thing from different standpoints may say; what we want is the result of the inquiry of the teacher, and we want to know how he arrived at his conclusions; then, if we are interested in other standpoints, we shall hear the other teacher to give his proposition in the same manner. We can do our own thinking. We are no children of the dark ages. We live in a universe that is alive with new thoughts, new means, and new methods, and we want to grow.

(5) REVOLUTIONARY.—Modern education is certainly defective because the masses of the people remain uncultured. It is foolish to boast of the large, rich, and old universities. What do they do for the world? Are they not the least progressive institutions? What does their artificiality amount to? Do they educate the mind in the modern ways of thinking? Senator Depew was correct when he said: "There is

nothing so conservative as a college. It follows last in the progress; it distrusts innovations, and discredits theories. Its faculty, by the very peculiarity of their existence, learn to respect the traditions and teachings of the past." A modern writer says: "No college is good till somebody founds one in which to educate the mind in the modern ways of thinking." It has been founded, and its name is "Oriental University." Try its courses! The Oriental University revolutionizes education by creating wisdom, not mere knowledge. Cowper said: "Knowledge and wisdom, far from being one have oftentimes no connection. Knowledge dwells in heads replete with thoughts of other men; Wisdom, in minds attentive to their own."

SHALL EDUCATION BE FREE?

Prof. Dr. Wm. Macon Coleman, the experienced educator and well-known philosopher, sends us a lengthy paper, from which we extract the following:

"A process of Russianizing the United States has made notable progress of late. Hitherto, however, education has not been put under bonds or martial law. But, if the Gallinger Bill becomes a law, the freedom of education in the District of Columbia will be at an end. Like all other propositions aimed at the suppression of individual liberty, the Gallinger Bill, too, pretends to be a remedy against fake schools and colleges. The true aim and intent is to prevent the higher education of the poorer classes (who have not the means and leisure to attend a college), by correspondence study. Of course, there are fake correspondence schools. But there is not as much swindling in the correspondence schools, in proportion to their number, as there is among the residential schools and colleges. To expose these frauds upon an ignorant public would require a volume.

It is a well-known fact that the higher education of the masses of the people is received with alarm by that modern combination of capitalists and obscurants which unites false religion and profits. And it is the correspondence school which is spreading this general and popular education of the masses and letting in the light, at the same time exposing the rot and graft in the capitalist's obscurant plan. Hence, the correspondence school must be put down. What the capitalistic kings want above all things is "docile wage slaves."

But, education will break the yoke that the obscurants have hung on the necks of the wage classes, and the education of the masses is already carried on to an extent which is dangerous to the pirate class. There are millions of young men and women who are now being educated by correspondence methods. I regard the correspondence plan of education as one of the greatest blessings which Democracy has conferred on modern society. And to destroy all education of this kind is what the Gallinger Bill would do."

Editor's Note.—Let none think that the Gallinger Bill which was now defeated, was only for the District of Columbia. We have proofs that it is only the entering wedge to pry off the small colleges and the correspondence schools everywhere in the United States.

DESTRUCTIVE CLASS LEGISLATION.

The founder of the International Academy S. A. L., Dr. F. C. Nicholas, expresses his interest in our attack on the Gallinger Bill, see Bulletin of April, by sending us a very lengthy article on "Class Privileges and Legislation," which we regret we have not the space to print in full. He ends it as follows:

"The privileged classes are those fortunate persons who, possessed of sufficient wealth in their youth, can obtain from 'recognized,' i. e., wealthy institutions, the degrees required. Beyond and about the charmed circle can be seen a spreading throng of millions darker in ignorance with each passing year, because the incentive for the effort has been taken from them. Who will work, knowing that recognition for the effort has been taken from them and that recognition can never be obtained? Provide a proper means to reach a goal of just ambitions, and they will seek a worthy end. Deny a means for progress, and they become the leaders of the mob, to bring destruction.

"The duty of the State is to pass on the results, and to carefully ascertain that the applicant is properly informed and duly skilled. More than this is denied to the State in the constitutional provision that no class legislation shall be enacted. To endeavor to prescribe how and by what means a man may attain a worthy end is not the business of the State. To enact that, except the attainment be achieved under certain specified conditions, an applicant for recognition may not be examined or licensed by the State, the specified conditions not being available for all, or not supplied for all by the State, is class legislation which in the end must bring destruction.

"Under the system of academic privileges and preferences for wealth, which they seek now to establish in the United States, that great man, Abraham Lincoln, could never have practiced law."

CORRESPONDENCE STUDY FOR GRADUATES.

Higher education, and even undergraduate education, has at present made such wonderful progress, thanks to the publications of millions of first-class scientific and technical books, by professors and private scientists, that to deny the great good done by correspondence schools stamps a man an ignoramus. Correspondence schools can be maintained without expensive property and endowment, and the cost of tuition can be much lower than in residence schools. The small colleges and the correspondence schools, whether of one profession, or on the university standard, have educated just as many, if not more, really successful people than all the endowed residence institutions. Many a legislator and even many an educator, would not be what he is today, if it were not for such small colleges and such correspondence schools. If the professors in small colleges and correspondence universities are content with small salaries or with commission-salaries for students actually taught, because they are so much interested in helping their fellowmen, it is their own business, and Congress should not interfere with their rights to teach and to confer degrees where they are actually earned, as they are earned as well in the small college, professional school, and correspondence universities as in any large endowed college or universities, if not far more so, because, as Prof. Munsterberg, the eminent psychologist, of Harvard University, has justly written: "It is not by chance that among the most serious students the movement toward private study under guidance and supervision has come to an unexpected favor in recent years. The private student, by reason of his ambition and energy, easily surpasses the institutional student" ("Vocation and Learning." 1912.) Many other first-class educators are of similar opinion, and most really good institutions have started with almost no funds at all. Harvard, for instance, began with a property consisting of a few hundred of books. Large universities, like Chicago, London, etc. do what correspondence schools are doing now more generally. The special boards of examiners for all who wish to enter any profession, in all states, make it impossible that the mere holding of a degree could result in harming the public; besides those who have degrees from small colleges and correspondence schools not infrequently pass better state board examinations than those who have "played ball through the rich university and earned a diploma by cramming."

There is no generally recognized standard of education in America, or anywhere. There is not even a recognized definition of many sciences or many branches of science. What is called "recognized standard" is what others call a standard far too low, and a few call it too high. There may be a plutocratic Carnegie Board telling what the poor people must know to be "recognized," and there may be a combination of state-supported institutions agreeing on certain requirements, by no means really high, and there may be a society of richly endowed universities wishing a corner on education which, publicly at least, require certain qualifications; but there are, perhaps, four times as many other institutions doing good educational work who do not bind themselves or recognize such "standards." The latter institutions, in their special fields often accomplish far better result than those levelled-down "standard" institutions. The designation "recognized standard institution" is "self-chosen" or graciously accorded by the "specialist of higher education" and by the self-ruling Carnegie board. Even in a monarchy, such "standardization" would be laughed at; in a democratic state, like the United States, it is anarchistic because it hinders the order of democratic growth of higher education for all people: people, who according to the principles of democracy, have all the same rights and should all have the same privileges.

President H. P. HOLLER, Oriental University.

A FOUNDATION FOR THE DISCOURAGEMENT OF TEACHING.

Among the Shams in the United States, none is, perhaps, more disastrous to the best interest of the masses of the people than the wrongly named "Carnegie Foundation for the Advancement of Teaching," for, judging from its reports and especially the seventh annual report for 1912, its main object is to discourage people who have dedicated their lives and property to the real advancement of education, like many of the promoters of innumerable schools publicly shamed in that report. Among many others, the Oriental University and its founder receive a rake-down of 550 words, which we have not the space to reproduce completely, which will also not be necessary, as the report can be

had in any plutocratically founded or patronized library and institution in the land. We are proud that we have been condemned by such people, for that means that they cannot dictate to us, what we have claimed right along. The Oriental University is an entirely independent institution. But these people are not ashamed to dictate to the government of the United States what to do with us and the many other institutions not favored by that supreme plutocratic "Foundation." But, fortunately, we have certain constitutional and legal rights, which we shall claim, if such foolish attacks are not stopped very soon.

The remarks about our University are citations jumbled together from various publications, published in various years, and the various duplications of departments named seems to indicate that either the writer has had his mouth filled with something which beclouded his reason somewhat or that his extravagant condemnation was meant to be a display of such wonderful knowledge as he claims we seem to lack. Well, we admit that we do not know much, but we try to learn something every day, and among other things we have just learned that the Carnegie Foundation received a wrong name in its charter. We cannot dictate, but we most respectfully request that the Board of Corporations of the State of New York recall the charter of said "Foundation" and have its name changed as suggested in our headline.

Long before the appearance of the report, the register of the Oriental University was issued and could be had upon a request; so that better information was available. Posing as a court of last resort as to authoritative because authentic evaluation of schools in the United States, somewhat like "pretentious ignorance" (charged against us) may be charged against this "Foundation."

We are glad that the writer of the report was naive enough to disclose the cause of his ire. He quotes from our former publication: "The standard of the Oriental University in its undergraduate schools (which undergraduate schools we have never been able fully to run, because of the continuous opposition by plutocrats), is higher even than that proposed by the National Association of State Universities and of the Carnegie Foundation." Of course this plan of ours to do even better than the Carnegie Foundation is simply outrageous, for, to the minds of these Carnegie reporters, nothing can possibly be higher than they themselves, especially not those who kneel not before the rich and ask their permission to teach. But, gentlemen of the Carnegie Foundation, we mean exactly what we say. We see certain grave defects in your education, so glaring and so dangerous that unless we and others remedy these defects, education in the United States will be what it was in the dark ages. Perhaps, you would not care if the old medieval conditions could be restored. But, unfortunately for you, the world has advanced, and the day will come when neither the Government of the United States nor the people of this great land will permit you to dictate to them and to discourage honest, even if optimistic, endeavors to furnish higher education to all, everywhere. Men are above means. The real education is above the modes and methods of education. If you can prove that we do not educate our students, come forward, and don't beat around the bush with nonsensical vituperations and insinuations.

As to the president of the Oriental University aiding in every proposed department of the University according to his ability, that is his duty, and if any students for any departments for which he is named are enrolled, he usually knows at once where he can look for assistance in teaching.

TRUE EDUCATION FOR ALL MEN AND WOMEN.

All men and women are God's children, and He wants them all to become educated; for that is the purpose of life on earth: to get the education that we need for the life in the higher spheres. What is neglected in this life is sadly hampering us in the future life. Knowledge which we do not gain here in this life, we may never get after we pass beyond—and we will surely miss it. But it is not only knowledge that we need, it is wisdom. Wisdom is gained only by those who attend to themselves. Education really means autoeducation. A teacher can point the way to knowledge and wisdom; but to obtain it we have to acquire it ourselves. Education is not really an objective, but a subjective effort. Even with the best professors ready to help us in every detail, we ourselves have yet to search to find facts and truths. And as for practical achievement, who can accomplish it for us? The best an educator can do for you is to stimulate and guide you in your studies. The best stimulants are the books of the best and wisest men of all times. The best guidance is given by the school which treats you individually. The largest schools are the most hampered schools, from the standpoint of the individual student. Much depends upon the method; and the best method is that of the Oriental University graduate non-resident courses, because they throw the

students upon their own resources and make them independent and efficient. All adulteration should be avoided. Go to the real sources of knowledge and wisdom. Go to nature. Go to the original works of the great men and great women. Don't depend on any professor for explanation of great thoughts: **become an independent thinker yourself.** Education does not mean to cram in, but to draw out, viz., the latent qualities of your mind and soul. Once set free, these qualities will develop along your own individual lines, i. e., will make of you the very best that can be made of you. Next to the inspiration that comes from the spiritual spheres of the divine life of the Macrocosm, the stimulation that comes from the books of the greatest thinkers of all times is of the highest value. The greatest men of our own time may not be found as professors of the largest and richest universities, they may be engaged in their chosen lines of research, without attempting to teach sportive and careless students at residence schools. But they have written the best that is in them as a legacy to you in their wonderful books. It is not necessary to meet the authors personally. Their souls, as it were, are in their books. From their books you benefit far more than from making their personal acquaintance. While you may admire a thinker personally, his creative genius shows itself in its greatest power only in his books. Besides, most of the greatest thinkers are dead, but their books live. Books have done far more for mankind as a whole and for individuals than all other efforts and institutions taken together. All improvements and all reforms have been started by books. The real wars of the future will be fought with pen and ink, as the greatest victories have in the past been gained through the writings of the geniuses. Even ex-President Eliot is advertising his books as giving the essentials of a university-education. Libraries are being named "Universities of the people," as for instance, the Washington Public Library. There is this great difference between public libraries and the set of books of Eliot and others on the one hand, and the Oriental University on the other, that while Eliot's selection is his individual selection and in the libraries no critical selection at all is made, the Oriental University professors, over 100 in number, carefully select the very best textbooks from whatever author, age, or country and arrange them in three grades, so as to suit the needs of the student. But the Oriental University does far more. It gives an outline of the course for the purpose of furnishing a bird's-eye-view, as it were, of the whole subject; so that the student has no difficulty of finding his way, even if the subject be entirely new. Furthermore, the Oriental University gives special directions for the study of each subject separately, i. e., how to proceed from one book to the other; how to select specialties and find sources for such special researches and studies, as well as how to connect the specialties to the whole science most systematically, and thus make them generally acceptable and useful, always proceeding from small introductory and simple works to the most perfect and complete. But while this will make already real scholars of those who follow these directions, much more is accomplished by adding to the direction papers a number of problems, topics, or themes skillfully selected by the Faculty for the purpose of not only testing the student's ability, but to make him an independent thinker and scientific worker. But it must be remembered that the choice of subject and course not only, but also any specialty in such course is left entirely to the free choice of the student. This, too, tends very much to develop the student individually, so as to become an expert along his own line of researches. The Faculty, while most careful to include all the best and only the best books in the list given with each direction paper, still accords to the student the right to substitute any other book in any language and of whatever author not named in the direction paper, provided the result be satisfactory. This enables students in foreign countries to use works in languages which have not yet been translated into English, but which may be of equal or even far better assistance to the individual student having access to them. But this is by no means all the stimulation and guidance the students receive. Every month they must send to the University office a detailed report on their studies with proof essays, in two copies, which report and essays are carefully examined by the professor and one copy of them is returned with the professor's remarks written on the margin, for correction and further guidance. Besides, the topic for the final large dissertation is selected by the Faculty, and not by the student; thus reversing the usual arrangement. The old-time universities prescribed the courses of study mechanically and left the choice of the dissertation to the students; the Oriental University leaves the choice of study to the student, but whatever is his choice, in his chosen work he is required to write a lengthy dissertation on a topic that really means something and which is selected by the Faculty in a manner as to really and fully test the work of the student. **This is a great advance over the old method.** Furthermore, while the other universities are content, as a rule, with getting the dissertation, the Oriental University demands a written

examination, under proper supervision, in all subjects taken. Remember also, that while the old-time universities are content with having the student take only one major and two minor courses, the Oriental University demands three major and six minor courses, or six major courses in all. Students of the large universities, like Columbia University, complain that the requirements of the Oriental University are much more difficult than what they are accustomed to at those large universities. This is true as far as real requirements are concerned. They are, indeed, considerably higher. But they are not at all more difficult, because of the fact that, while those universities do not really direct the study, the Oriental University gives efficient directions to enable the student to do far better and more useful work. Consequently, the diploma of the Oriental University stands for greater ability and scholarship than the diplomas of the old-time universities. But here, too, we must admit that the result would not be so satisfactory if our students were not select and ambitious. Only ambitious and successful students finish our courses and obtain a degree. It is a great pity that students and their parents have still the wrong idea that more can be learned at the large, old, and rich universities than at any new university. But the current is turning our way. Let every one help to make it turn more generally by patronizing this University.

NEW INTERNATIONAL DECLARATION OF INDEPENDENCE.

When in the course of human events, it becomes necessary for a large part of the human family being oppressed by the other members of such family to declare their independence to which they are entitled, because of imminent danger to themselves and their ignorant oppressors if they remain silent, it behooves such oppressed party to clearly indicate the reasons why defiance is declared.

Wherefore, we, the members of the Universal Theomonic Association and all who are in sympathy with us in this defiance, assert as follows:

Our oppressors in every land, by civil and ecclesiastical laws and institutions, have created wantonly or carelessly many causes of poverty, licentiousness, and crimes which could have been avoided. Unjust laws and the false teaching that sins can be forgiven by merely outward penance and priestly absolution have caused ignorance of personal responsibility and moral weakness, and have made people believe that the government and church can make men just and good.

They have bought or overpowered the secular and religious press to spread false reports and impressions about the supposed wonderful benefit accruing to mankind from unlimited governmental supervision and espionage and ecclesiastical paternalism, suppressing everywhere the cries of enslaved mankind, for the purpose of political intrigue.

They have aided and are still aiding the drug-dispensing and butchering medics who know little or nothing of the true science of healing.

They have wasted and are wasting the common property of mankind, to an equal share of which every person is entitled by divine and natural right. They are erecting unnecessary and expensive buildings, collections, battleships, churches, etc., etc., and they pay high salaries and give sustenance to an innumerable army of office-holders, priests, etc. They do this either in opposition to private individual or corporate robbers and monopolies or trusts, or are aided and abetted by such, if not governed by them; so that it has become impossible that the enslaved subjects could ever be free and receive the due reward of their labor, because there is not enough money in circulation and available for such just dues, though the oppressors live in luxury.

By the assumption that, by divine right, rulers have power over the bodies of subjects and the church have power over the souls, the oppressors have stifled much of human initiative necessary to develop freely that manhood and divineness for which man was created.

The orthodox and arrogant have foisted upon the world false teachings about Jesus Christ, making him a third part of a supposed trine universal Deity, instead of the true first and perfected and perfecting man and son divine who mediates spiritually and they have thus dimmed the original spirituality of the gospel of the fatherhood of God and the brotherhood of men, as well as the only true universal principle of life as love, which all they have wilfully perverted for their own ends and without regard to the temporal and post mortem suffering of their victims. By their teaching of inherent wickedness and self-responsible criminality of all, except themselves (for kings and priests assumed that they could do no wrong), which both they try to punish by forebastes of hell-suffering, degrading and ruinous imprisonment, and even by inquisitorial torture and capital punishment, and because they know that it is forbidden by

divine and natural law to kill, under whatever pretext and in whatever authority, they are condemning themselves to the wrath of God and all the generations of mankind living on beyond the well called "death," and which to the upright in heart is only a change into a freer state for the spirit to enjoy or to be developed more or less rapidly into better conditions.

They have discredited, persecuted, and killed the true prophets of all times, and they have had the temerity to assert that for the last 2,000 years no true prophet has come to the earth, but that they, the rulers over bodies and souls, are divinely appointed guardians and interpreters of God for men; wherefore they are utterly ignorant of the fact that God has never left mankind for a day without a prophet.—As they have hardened their hearts toward men, so have they hardened their idol which they call God and which idol they command men to worship, persecuting seers and media by giving them bad names and robbing them through extortionate taxes to be paid, if they do not forbid them entirely to give voice to divine inspiration vouchsafed through these seers, by God and His ministers sent to help us unto eternal dominion.

Thus, these oppressors, who today, perhaps, use more hidden and somewhat refined methods but who are just as cruel at heart as ever and, perhaps, more determined than ever, have stolen from the multitude of God's children the necessities and comforts of bodily existence, have kept in ignorance and continual fear those who manage to get a bare living, have maltreated and killed millions of people for whose deficiencies they, the oppressors themselves, were responsible, and have closed the avenues to better living and hope that at least God is just and that there is a land of pure delight for the down-trodden slaves, and have driven into suicide those whom they made insane.

Such and similar misdoings are accumulating, and the day of liberation of mankind cannot approach without protest and resistance of those so oppressed.

Wherefore, we, who have investigated about the true will of God and of the true natural rights of every human being, hereby declare and publicly announce that we shall not in any manner aid or abet such evil doings, no matter what the title or office or position of the oppressors may be; that we shall earnestly try to spread a better understanding of personal rights and to create better conditions; that we shall resist unjust laws and the machinations of inhuman rulers and organizations, no matter how long they have endured in the past, and be they large or small, local or national, or even international. But we shall do this not by doing evil ourselves, destroying life and property; but by refusing to obey these oppressors any longer, though we have still more to suffer for a while, for the coming generation to enjoy better times. However, we shall not needlessly sacrifice ourselves, but shall do all we can to increase our number of enlightened men and women and to band them together by ties of mutual interests and true humane feelings, till we are strong enough to change the whole order of things by dethroning the oppressors and making it impossible that such injustice as was done by them recur. So help us God and all His holy angels hovering near, being deeply concerned in the welfare of all, even the least, so that we all may be enabled to lead a life on earth that shall be truly preparatory and helpful for our life beyond, on the spheres of heaven, the destiny of all who truly wish it and use their own powers of intellect, emotion, and will, and who gratefully accept the aid offered by God through saintly and powerful spirits all around us; for we have found that one of the greatest lies of orthodoxy is that the spirits who communicate with men are all devils, ignorant, and powerless to do us any good, which lie with the other, that we are naturally depraved, we must first cast off before we can progress.

And we invite everybody in sympathy with these sentiments to subscribe to them and invite others to subscribe, being diligent to obtain the largest number of subscriptions as soon as possible. Cut out this Declaration of Independence, paste it on a large sheet of white paper and invite everybody truly in sympathy with it to sign it, with full address, and forward the list to the Presiding Bishop, 1702 Oregon Ave., N. W., Washington, D. C. Those who desire a membership card of the Universal Theomistic Association should forward 50c. This membership card is good for life, and is to identify members to one another. Please act promptly and let us get organized as soon as we can. Names of members will be published in the Official Theomistic Record, a biennial.

Note.—Weeks after the above Declaration of Independence had been written by Prof. H. P. Holler, he found the following prophecy of the great metatron Enoch, in E. Whipple's Biography of J. M. Reddies, M. D. It seems to be a prophecy pointing to the above Declaration, because Prof. Holler has been informed to be in spiritual rela-

tion to Enoch, the ancient saint of the Old Testament. Enoch said through the scribe, July 4, 1877: "(the first Declaration of Independence by the founders of the United States of America) declared rightly that all peoples were fully freed in the light of superior knowledge. A bold life of freedom was inaugurated. And yet, oppressions did come in many ways. Many laws were expounded, were called good, yet the whole would not bear the light of the celestial spheres. The many lives, moved by gold of the earth, were lost to honor. Tend the door now, ye who are here, for the forces of the new! Stand ready to assist in the formulating of a new Declaration of Independence, to stand as related to the most righteous loves of the past and present, yet holding those forms all insufficient to effect changes which constitute the birth of the new! The noble leaders of the ages past are here to welcome the advent of the White Banner. Dost know, our chosen people will govern the lands of America on days to come." It is significant that, in 1912, to Prof. Holler was also first revealed, through Miss Morgner, the great deluge and destruction to come, and the very first beginning has already been experienced in Ohio and elsewhere, when, as Enoch says,

"The earth of man shall be deluged.
The sons of flesh that are thereon shall die.
And judgment shall be pronounced aloud,
Yea, even the righteous also shall be on trial;
They shall be weighed in the balances of God;
And the splendors of the beautiful one of heaven
Shall enfold them round within its circle."

No doubt, it is not only Prof. Holler, but all who, like him, serve the true cause of God, to whom Enoch finally addresses himself, as follows:

"O mortal, who art immortal;
Thou who in clay partakest of the Eternal,
Is thy soul of force to pierce the dark?
Can'st thou read the hidden?
Those things which I have seen on high;
Those things which I have unveiled—
Are to the slaves of earth a riddle,
Dark as the voices of the stars."

In a seance, when several media were present, on May 14, 1913, Enoch appeared and read both the above Declaration and the Note appended to it, and he said that the Declaration was fully acceptable to him and that the prophecy given to Dr. Peebles referred to Prof. Holler and those who will follow him and join him to bring about better conditions, for "Eternal vigilance is required for the preservation of liberty."

SHORTEST DEFINITION OF THEOMONISM.

Those who agree with this shortest definition will be admitted as members to the Universal Theomonistic Association.

THEOMONISM, n. (Greek *theos* God, and *monos* one) Theistic Monism, or the idea of relating everything to a single source and call this source a personal God, Eloah (Almighty), who guides the world through the Elohim, he of our solar system being Jehovah (i. e. the Elohim Jahve, the Hebrew vowel-marks of Eloah being added to JHVH). Jesus is the first man on earth receiving the spirit of God and, thereby, true personal individuality which the lower creatures have not. He was misled to go his own way, and he came again into the flesh to redeem his race. He is now expected to come spiritually as the conqueror, together with great spiritual forces. The principle of polarity and the fact of twin-souls is now established, as well as the fact of the existence of various hells and heaven spheres, and it is our hope that ultimately all souls will be saved, believing that salvation comes through help by the higher for the lower, another principle which explains the coherence and progress of the universe. At-one-ment is by love and obedience as exemplified by Jesus. Proofs are accumulating for the fact that not only lower, but even the higher and highest, spirits can communicate with sensitive believers. The Theomonistic Bible is the evolutionary gospel of universal peace in God by subjugating all evil forces, the end of priestcraft and creeds, and the amelioration of economic and social injustice.

UNSOLICITED TESTIMONIALS ABOUT THEOMONISM.

James P. Peebles, M. D., the famous Spiritualist, Honorary President of the last World Convention of Spiritualists, and Honorary Vice President of the Oriental University, writes: "From what I gather in your explanation of Theomonism, it is identical with the teachings of the great seers and sages of the past, whose living, burning words have come down to us through the centuries. Their forms now make radiant the heavenly world and they are still continuing their glorious work in inspiring and enriching men's minds. As you know, true Christianity taught by the Nazarene—not churchianity instituted by Constantine—is in perfect accord with the higher Spiritualism of today."

Rev. D. S. Tate writes: "I must confess that your tablet read to us yesterday (at the celebration of the Lord's Supper, March 5, 1913, of the Washington Theomonistic Society, a branch of the Universal Theomonistic Association) embodying spirit communications, has been very inspiring to me. I am sure that it would be most helpful to leaders of churches to come in touch with your work, in order to help their people."

Rev. Dr. E. C. Abbott wrote: "Theomonism, as outlined by Prof. H. P. Holler, is the clearest statement extant of the position of the early Christian Church, in regard to the Only True God and the divinity of Christ as opposed to the deity of Christ, and it refutes the doctrine of the Trinity and removes a barrier to spiritual progress of many doubting souls. Dr. Holler's Theomonistic principles are those of the apostles and will bring greater enlightenment to many in all denominations, and they will result in a more philosophic, holier, and diviner Church of Christ in the world."

Rev. A. H. Francke, a well-known orientalist and missionary on the border of Tibet, writes: "Your 'Theomonistic Theology' has interested me very much. There is nothing in it of destructive critique; but your view-point is scriptural throughout and sympathetic to me. Accept my sincere thanks for having sent it to me."

Mr. Ahmad Nash'at, a Mohammedan student at an American University, writes: "Your 'Theomonistic Theology' will bring splendid results and good understanding between Moslems and Christians. I shall be more than glad to see another literary gem like this one, bringing happiness to the whole world, appear in print."

Rev. Dr. J. A. DeoJay writes: "After the progression of divine evolution of about twenty centuries, we are able to clear away the ashes of blind ecclesiastical popery, by the aid of the original Bible and the new 'Theomonistic Theology' of Prof. H. P. Holler. This is the work of divine evolution in the perfecting progress of Theomonistic theology, which is one of the greatest stepping stones to a comprehension of the 'Progressive infiniteness.' The great conflict of the ages between Bible teaching and Papal theology is to be fought over again by new forces and instrumentalities. Divine evolution, with its Great God, is about to hurl with the velocity of a thunderbolt, upon Papal ignorance and Protestant creeds, the ammunitions of truth, stored up in the great archives of eternity. Then shall there be a mighty shout in heaven: 'Babylon! Babylon, the great, is fallen, and Papal falsehood shall be found no more.' The author of this epoch-making 'Theomonistic Theology' declares that with the Word of God he will defy the devil and all his servants (I say 'Amen' to this). The position of Theomonism is that which ultimately every orthodox Christian will be obliged to take after a renewed acquaintance with this Bible. Divine evolution is to thrust us forth into the throes of another Reformation. The portents point to a not far distant future that shall outshine the glory of the past ages in the splendor and the magnificence of its conquests."

THE FAITHFUL PROPHET. "The Washington Herald" of May 16, 1920, in an article about Bishop H. P. Holler's prediction of a new European war on its front page, calls Dr. Holler in the heading of that article a "Faithful Prophet," and says that seventy prophecies made by him concerning the course of the world war from 1914 to 1918 were fulfilled. Specially mentioned are his predictions of the German drive of March, 1918, the defection of Russia, the Italian debacle, the signing of the armistice, etc., and Dr. Holler is called "one of the world's leading authorities on psychic revelation." In another illustrated article, the same paper calls him a "Scientist" in the heading of that article, and says among other things: "In support of these views comes Dr. H. P. Holler, president of the Oriental University of Washington and one of the foremost psychics of the United States."



Rao Bahadur P. B. J., Bombay University, sending us a donation of \$250, and requesting that it should be utilized for the promotion of such oriental educational and literary work as we may like, writes: "I shall always take a deep interest in your University and shall also use my influence here in securing donations from friends. The interest which you evince in the welfare of the people of India is most praiseworthy and admirable. And the people of India earnestly pray to God that they should get the same liberty which other nations of the world enjoy. And in this work of liberation, the help and good wishes of the people of America would be of great value."

"Dr. Helmuth P. Holler and his friends at the head of the Oriental University of Washington are engaged in a world-wide effort to secure an endowment for that institution to insure the services of learned and capable professors to carry on the instruction of the school. The Oriental University grew out of a smaller educational effort started by Dr. Holler in Boston in 1903. The growth of the parent institution was so instantaneous and so great that he came to Washington in 1907 and laid the foundation of the Oriental University by charters from the State of Virginia and the District of Columbia. Since then the institution has gone forward by leaps and bounds, and now numbers thousands upon its roster, and is covering all countries.

"The method of instruction pursued by this university is designated as 'The Holler Research Method.' The title selected signifies that Dr. Holler was educated in the schools and universities of Germany and America, spent four years in India as dean of the Rajahmundry Seminary of the Lutheran Church of America, where he became acquainted with oriental philosophy, and learned the practical application of the English University methods. He returned to America and adopted American ideas of education as exemplified in the most advanced principles of pedagogy. The Oriental University, therefore, is a school teaching by original research, with over 40 resident and 70 non-resident instructors guiding and assisting the student in the pursuit of courses of study of his own choosing and carried on at his home, sometimes thousands of miles from the seat of the University. It offers 600 courses for various degrees.

"The Oriental University has now far outgrown the possibility of the supervision of instruction in all the countries of the world by one man or a small faculty located in Washington. The time has come when teachers of large abilities must be located in different countries and in different parts of this country to carry on adequately the work of the university. Hence Dr. Holler's appeal to the alumni and friends of higher education everywhere to give such subscriptions as they can afford and are inspired to give for the spread of knowledge and the uplift of humanity through the Oriental University. This institution provides a liberal education to any man or woman of any age within the environs of his or her own home at a nominal cost. Details of enrollment and the courses of study open to the students choice are beyond the space of this article, but all this information is easily available by mail from the headquarters of the University, at 1702 Oregon Avenue N. W., Washington, D. C.

"Dr. Holler is an enthusiastic educator, an inspiring genius and a friendly man. He is what Americans love to term a live wire. He is assisted in his work chiefly by his wife and daughter and four secretaries corresponding in four modern languages, who are all sympathetic with the purposes and aims of the founder of the Oriental University."—Capital Press Bureau Report for Newspaper and Library Service, Washington, D. C., March, 1921.